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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

VOL. IX.

JULY, 1929.

No. 7.

Good Works.

Translated from Dr. E. Preuss's *Die Rechtfertigung*, Part IX.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

(Continued.)

In the light of this simple description of the procedure at the Last Judgment we also understand Luke 16, 9, where Christ says: "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail (*ὅταν ἐκλείπητε*), they may receive you into everlasting habitations." Luther says: "When I come before God's Judgment, a poor man to whom I have done good will stand in heaven and say: 'He washed my feet; he gave me meat, drink, clothing.' That man will certainly be my friend and a witness for my faith, whatever words he may use to express his testimony. At that time a beggar will be of more use to me than St. Peter." (St. Louis Ed., XI, 1951.) Aegidius Hunnius writes to the same effect: "On the Last Day the poor will receive their benefactors with the testimony which the Son of God will bear in their stead and in their name in favor of the godly persons who were wealthy. By this testimony He will show publicly that their faith was not hypocritical, but abounded in good works and therefore was a genuine and living faith. For this fact there will be as many witnesses as there are persons who were succored by them in this life."¹⁾

This public justification does, however, take place not only on the Last Day, but very often also before that day. For did not the Lord publicly absolve the great sinner in the presence of the Pharisee and his company? (Luther. St. Louis Ed., VII, 1456 to 1461.) And always according to the works. Christ said to the

1) In novissimo die recipient benefactores suos egeni suo testimonio, quod illorum vice atque nomine Filius Dei perhibebit piis divitibus, publice testificaturus, fidem eorum non inanem, sed bonis operibus gravidam atque sic vivam veram et non simulatam fuisse; cujus tot habebunt vivos testes, quot ex pauperum grege beneficentiam eorum in hoc mundo sunt experti. (Aegidius Hunnius, *De Justificatione*, 231.)

Pharisee: "Seest thou this woman? . . . She hath washed My feet with tears and wiped them with the hairs of her head. . . . Since the time I came in, [she] hath not ceased to kiss My feet; . . . she hath anointed My feet with ointment. *Wherefore* I say unto *thee*, her sins, which are many, are forgiven." Luke 7, 44—46.²⁾

The great sinner is, however, not the only example of such public absolution according to works. Also to the bishop of Philadelphia, God promises: "Behold, I will make them of the synagog of Satan, which say they are Jews and are not, but do lie, — behold, I will make them to come and worship before thy feet and to know that I have loved thee." Rev. 3, 9. And when God, in the midst of the last great persecution of the Christians, visited Asia Minor with pestilence and famine, the harassed Christians came from their hiding-places and buried the dead, comforted the dying, and nursed the sick. Then the heathen glorified the God of the Christians and confessed that they alone were truly godly people.³⁾ Thus God publicly justifies His children by their works. True, He does not always do that, nor with all His children, while the secret justification is bestowed upon us continuously.⁴⁾ However, "when a man's ways please the Lord, He maketh his enemies to be at peace with him (יְשָׁלֵם אֹתָם)." Prov. 16, 7. In Ps. 31, 19 both things are linked together: "Oh, how great is Thy goodness which Thou *hast laid up* [Luther: *verborgen hast*] for them that fear Thee; which Thou *hast wrought* [Luther: *erzeigest*] for them that trust in Thee before the sons of men!"

Now, just as Scripture knows secret and public justification, so it also knows secret and public judgment. The secret judgment takes place on the basis of unbelief. "He that believeth not is condemned already because he hath not believed in the name of

2) Luther. St. Louis Ed., VII, 1459. (See quotation in THEOL. MONTHLY, 1929, p. 135.)

3) Ὡς περιβόητον εἰς πάντας ἀνθρώπους κατασιῆναι τὸ πρᾶγμα, θεὸν τε τῶν Χριστιανῶν δοξάζειν, εὐσεβεῖς τε καὶ μόνους θεοσεβεῖς τοῦτους ἀληθῶς, πρὸς αὐτῶν ἐλεγχθέντας τῶν πραγμάτων, ὁμολογεῖν. (Eusebius, *Hist. Eccl.*, Bk. IX, chap. 8.)

4) The expression "secret justification" is based on Rev. 2, 17: Ὁνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων. Qui vicerit, vocabitur et erit Dei filius et haeres, Christi frater et cohaeres, civis Hierosolymae coelestis. Sed illud in vita est adhuc absconditum, 1 Joh. 3, 2; in judicii die haec gloria piorum manifestabitur. Nomen "filiorum Dei" nemo novit, nisi qui accipit, quia fides, per quam illud nomen alicui obtingit, non potest ab aliis videri. 1 Cor. 2, 11. — Compare Chr. Fr. Richter's hymn *Es glaenzet der Christen inwendiges Leben*, s. 1.

the only-begotten Son of God." John 3, 18. The other judgment is public and takes place on the basis of shameful works, for example, the Flood, the destruction of Sodom, the drowning of the Egyptians in the Red Sea.

The entire New Testament treats of secret justification, especially the Epistle to the Romans. The Epistle of St. James treats of public justification. Jas. 2, 14 begins thus: "What doth it profit, my brethren, though a man *say* he hath faith and have not works? [That] faith [in the mouth] cannot save him, can it?" Just as the Lord says Matt. 7, 21, 22: "Not every one that *saith* unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of My Father which is in heaven." And 1 John 3, 7: "Little children, let no man deceive you; he that *doeth* righteousness is righteous, even as He is righteous." Such admonitions are very necessary; for our wicked nature distorts everything, so that a caricature results. For example, God encourages His people to fast. Joel 2, 12. They do fast, but they "fast for strife and debate and smite with the fist of wickedness," Is. 58, 4, so that God chides them thus by the mouth of Isaiah: "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord?" Is. 58, 5. God requires fasting from us as a sign of our conversion, Joel 2, 12, and His crafty children intend to satisfy Him by fasting without conversion. So God also requires faith of the mouth, Rom. 10, 9, 10, but as the fruit of the faith of the heart which flows from repentance, and His shrewd children offer Him the faith of the mouth without the faith of the heart — the garment without the man in it. Can that be true faith, and can such a confession be acceptable to the Lord? ⁵⁾ In the days of the apostle there must indeed have been many such counterfeiters; for the Apostle Paul speaks of people who profess to know God, but deny Him by the works they are doing. Titus 1, 16. And in another place he says that they have a form of godliness, but deny the power thereof. 2 Tim. 3, 5. You fools, says St. James, do you

5) Fides apud Jacobum non accipitur pro fide justificante, sed pro externa fidei professione, ut ipse verborum sonus ostendit. Idem etiam probat scopus apostoli; disputat enim contra eos, qui doctrinam de justificatione fidei non recte percipientes multa de fide garriebant, eandem vero operibus non demonstrabant. Docet igitur, externam illam fidei professionem, si non sit conjuncta cum operibus bonis, non justificare. (John Gerhard, *Loci*, III, 473.)

think that it is the inscription which gives the value to the coin? It is the gold which does it! For also that love which is found only in the mouth is vain in itself. For instance, "if a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace,⁶⁾ be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit (τί τὸ ὄφελος;)" Jas. 2, 15. 16. Or as St. John says: "Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John 3, 17. 18; comp. 1 John 4, 20. Genuine love is known by two marks: words of love and works of love. Whoever loves with words only betrays that in fact he does not love at all. "Even so faith, if it hath not works, is dead, being alone." Jas. 2, 17.⁷⁾ The hermit is dead to the world, but not dead in himself; but the faith of which St. James is speaking here is dead in itself, like a corpse.⁸⁾ Furthermore, the apostle does not say that faith if it has not works is "dying," but that it is "dead." The absence of works like the absence of breath is a sign that it is no longer living. In this way St. James tried to bring him who *asserted* that he believe to his senses by using the example of a love which consists in mere words of the mouth. But he strikes him still harder. "So you assert that you believe although you have no works. Now, some one will come along and say:⁹⁾ 'Do show me your faith *without* your

6) Ὑπάγετε ἐν εἰρήνῃ, like πορεύεσθε ἐν εἰρήνῃ, Acts 16, 36.

7) Marg.: *by itself*. Luther: *tot an ihm selber*. — Simulatam istam fidem declarat et redarguit collatione simulatae caritatis, quae tantum in verbis inanique cogitatione consistat per se vanissima, proximo prorsus inutilis. Hinc manifeste liquet, Jacobum non de vera fide, sed de simulata ac, ut ita dicam, verbali loqui. (Flacius, *Glossa*, 1209 A.) — Quemadmodum non est vera caritas, quae nudis verbis egenum solatur, re ipsa autem nihil beneficii eidem exhibet, ita quoque non est vera fides, quae externa professione jactatur, nulla bonorum operum fructificatione conspicua. (John Gerhard, *Loci*, III, 473.)

8) Ad significandum tanto evidentius hunc defectum formae intrinsecae, dicimus addi ab apostolo tanquam ἐμφατικόν τι, quod mala fides sit mortua καθ' ἑαυτήν intrinsece, in semet ipsa, juxta substantiam suam mortua. Atque ita ipsa διάνοια vetat, ne τὸ mortuum esse intelligamus de solius actus secundi ineventia. Fides [est] in semet ipsa mortua. (Huelsemann, *De Auxiliis Gratiae*, 395 A and 399 A. B.)

9) Ἄλλ' ἐρεῖ τις, Jas. 2, 18, occurs only once more in the New Testament, namely, 1 Cor. 15, 35, where it introduces an objection against a doctrine which Paul had presented. Evidently that is not the case in this

works.¹⁰⁾ [This you cannot do.] I, however, will show you my faith by my works.' This is the center of the apostle's dissertation, the point of the whole epistle: the works are witnesses of faith. He who has no works cannot *show* his faith, for the simple reason that he has no faith. St. James says: "Who is a wise man and endued with knowledge among you? *Let him show* out of a good conversation his works with meekness of wisdom. But if ye have bitter envy and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." Jas. 3, 13—15. And again: "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Jas. 1, 26. The apostle always concludes backwards, from works to faith. Where there are no works, there is no faith; faith must be *shown* by works.¹¹⁾ Suppose you possessed some sort of faith, then the absence of good works would still show that it is not saving faith. For example, "thou believest that there is one God; thou doest well [considering the polytheism of the heathen. This, however, will

text, as all exegetes admit. Nevertheless we must not without urgent reasons give up the meaning of ἀλλ' ἐρεῖ τις established by 1 Cor. 15, 35, namely, that of an objection against a preceding statement. The question, then, is: What in the preceding verses [14—17] is of such a nature that v. 18 can be taken as an objection to it? Evidently only ἐὰν πιστεῖν λέγῃ τις ἔχειν. V. 14. With these words St. James began his discourse. "Here is one *who says* that he has faith, and yet he has not works. Now, some one will object that he cannot prove that." So ἀλλ' ἐρεῖ τις does indeed contain an interpellation; the only difference is that in this place it is not the apostle who is being interpellated, as 1 Cor. 15, 35, but the hypocrite, who is on the stage since v. 14 (λέγει τις ἔχειν). — Hanc esse justam provocationem jactatoris Jacobaei, factam ab eo, qui et fidem et opera simul habet. (John Huelsemann, *De Auxiliis Gratiae*, 406 B.)

10) I have condensed v. 18 somewhat to make it easier to understand this passage. The entire connection is as follows: The true Christian says to the swindler: "So you have faith [such is the assertion you make]." Locutio "Tu fidem habes" tantum per concessionem quandam aut etiam mimesin, non autem serio dicitur. (Flacius, *Glossa*, 1209 B.) "And I," so the true Christian proceeds, "have works [to show my faith thereby]." The καί is adversative, as in John 6, 70. "Do show me your faith without works." (According to Cod. A, B, C, Sin.: Χωρὶς τῶν ἔργων, not ἐκ τῶν ἔργων.) "This you cannot do. And I" [καί adversative, as before] "will show you my faith by my works."

11) Apostolo ergo sermo est de ostensione et demonstratione fidei ex operibus, qua scilicet homo homini probat et declarat, se esse vere fidelem et justum. (Brochmand, *Systema*, II, 205 B.)

not yet save you, for] the devils also believe and tremble.”¹²⁾ Jas. 2, 19.

And now comes the chief proof: “But wilt thou know, O vain man, that faith without works is dead?”¹³⁾ Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar?” Jas. 2, 20. 21.¹⁴⁾ Gen. 22, 10—12 we read that, after Abraham had taken the knife, “the Angel of the Lord called unto him out of heaven and said, . . . Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me.” Then follows the glorious promise: “Thy seed [I will multiply] as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed.” Gen. 22, 16—18. What kind

12) The opinion of De Wette that the clause with *οὕτως* already designates faith as a theoretical faith is groundless, as may be seen from John 17, 8; 13, 19. — The reason why St. James here suddenly introduces the demons is this: His thesis is: Where there are no good works, there is also no saving faith. All faith is false which does not manifest itself by good works. He shows this to be true, first, as regards the faith of the mouth vv. 14—18, and here, v. 19, also as regards the faith of the heart. That St. James knows the genuine, saving faith very well may be seen from chap. 1, 21.

13) We read *νεκρά*, not *ἀργή*; first, on account of Cod. A and Sin.; secondly, for internal reasons. For what could that mean: “Faith without works is workless (*werklos*)?” [“*Workless* . . . — 2. Without works; not carried out or exemplified in works. — Ydle, *workless* faith. Sir T. More, *Works*, p. 411.” — *Century Dictionary*, sub *workless*.] If we take the clause as it stands, it contains a tautology: The green tree is green. The only thing we could do would be to refer *ἀργή* to the public justification spoken of in the following and translate: Faith without works is inefficacious for justification. However, in an epanaleptic question, which once more sums up that which is to be proved in order to fortify it later on with new grounds, as a rule no foreign, not yet understandable, factor occurs. By the way, the *doctrine* is not in the least affected by the decision of the question whether *ἀργή* or *νεκρά* should be read. — *Κενός* means *empty, without spiritual contents*, as in 1 Cor. 15, 14; Eph. 5, 6. Hence a *κενὸς ἄνθρωπος* is a hollow babbler, one who has a form of godliness, but denies the power thereof. — *ὁ ἄνθρωπος*, the man who was introduced v. 14 (*ὃς λέγει πλὴν ἐχειν*) is still on the stage.

14) From the very outset we shall expect no other proof than this, that Abraham, the father of the believers, in whom the genuine essence of faith certainly must have manifested itself by his works, proved his faith to be not a mere dead, pretended, but a true, living faith. If Abraham's example proves that only that faith which is active in works is a true,

of justification¹⁵⁾ is this? Were more sins forgiven here to Abraham on account of his obedience? The text does not say one syllable about that; but the Angel of the Lord declares publicly and distinctly, in the presence of Isaac and, therefore, of all men, that Abraham feared God. However, he who fears God in the Scriptural sense is justified.¹⁶⁾ This justification took place in secret continuously ever since Abraham went out of Chaldea and never on the basis of good works, but, as Gen. 15, 6 testifies, by faith. Here, however, on the occasion of the humble obedience of Abraham, which at the same time was both a confession of God and a good work, it is *publicly declared*. Therefore St. James must have meant public justification, Jas. 2, 21, otherwise he would have arbitrarily distorted Gen. 22 against the clear words of the text.¹⁷⁾ If, however, he had God's public and solemn declaration in mind, then his story perfectly refuted those who had only faith of the mouth, for it was just Abraham¹⁸⁾ to whom they pointed as an example of workless faith. "You fools," says St. James, "do you dare to compare yourselves with Abraham? I will show you the nature of Abraham's faith. It is true that God counted his faith unto him for righteousness (Jas. 2, 23), but that was not merely a faith of the mouth, but the works were *joint witnesses* [bezeugten mit] that it was genuine. Therefore Abraham was publicly justi-

living faith, then it also proves, *vice versa*, that workless faith is dead in itself — quod erat demonstrandum. Now, just in regard to Abraham a statement of Scripture or a word of God was extant which the opponents who trusted in the naked, workless faith could quote in their defense, namely, the statement that his faith was counted unto him for righteousness. James himself admits this, 2, 23, and this is the very best proof that he absolutely agrees with Paul in the doctrine of the *justificatio sola fide*. It was, however, his business to prove to his opponents that this faith of Abraham by which alone he was justified and consequently also saved was not a dead, pretended faith, not a mere theoretical knowledge and assent, but true, living faith. Therefore it was necessary to describe more fully the quality of Abraham's faith. This is done in v. 21. (Philippi, *Glaubenslehren*, V, 1, 302.)

15) For *δικαιοῦν* never means anything else in all the texts where it occurs in the New Testament, no matter whether secret or public justification is spoken of.

16) Ps. 112, 1; 115, 11. 13; 130, 4; 147, 11; Prov. 14, 27; 19, 23; Acts 19, 31.

17) Even Reformed writers admit this.

18) This must be concluded from Jas. 2, 23.

fied in Isaac's and your presence." ¹⁹⁾ "Seest thou," proceeds the apostle, "how faith wrought with his works?" ²⁰⁾ Jas. 2, 22. What does that mean? It is faith that effects the works. How, then, can it be said that faith works with ²¹⁾ them? The faith in the heart does, of course, not cooperate with the works in order to make one a partaker of public justification, but the faith of the mouth does. Cp. Jas. 2, 14. Therefore Balthasar Menzer is right when he says: "The faith on the lips literally cooperates with the works. For he who confesses the Christian faith and at the same time exhibits it by good works testifies by word and deed that he truly believes in God and therefore is justified. On the other hand, he who confesses Christ and at the same time lives in sin, or he who leads a decent life, but knows nothing of Christ, of him we can say with certainty that he does not possess forgiveness. So it is neither the confession alone nor the good works alone that make a Christian, but faith and good works working together." ²²⁾ However, James adds: "And by works was faith made perfect." ²³⁾

19) The verb *δικαιοῦν* signifies a judicial act in all the thirty-eight texts where it occurs in the New Testament. We translate to *absolve*, whether the absolution takes place in secret, as Luke 18, 14; Acts 13, 39; Rom. 3, 20. 24. 26. 28. 30; 4, 5; 5, 1. 9; 8, 30. 33; Gal. 2, 16. 17; 3, 8. 11. 24; Titus 3, 7, or in public, as Matt. 12, 37; Luke 7, 29. 35; 10, 29; 16, 15; Rom. 3, 4; 2 Tim. 3, 16. — If one wishes to be exact, let him call the former, the secret act of God *regarding or considering one righteous, estimating him righteous, looking upon him as righteous, absolving him*, and the latter, the public act of God, *solemnly and publicly declaring one righteous, proclaiming him righteous*. Like the Greek verb *δικαιοῦν* so also the German word *rechtfertigen* [and the English verb *to justify*] means both. See Luther's [and the King James] translation of Matt. 12, 37 and 1 Tim. 3, 16. However if we simply speak of *justifying* without adding any modifier, we always mean *justum habere, justum reputare, absolvere*. The fathers of the Evangelical [Lutheran] Church unanimously say that *δικαιοῦν*, Jas. 2, 21, refers to public justification. — Potest namque *justificatio duobus modis considerari, ut coram Deo fit et continuatur et ut coram Deo facta esse aut continuari declaratur hominibus*. Priori modo considerat illam Paulus Rom. 3 et 4 nec non Gal. 2; posteriori modo Jacobus cap. 2. (H. Hoepfner, *De Justificatione*, 1063.)

20) Jas. 2, 22 is not a question, but a simple statement.

21) *Συνεργεῖν*. Cp. 1 Cor. 16, 16; 2 Cor. 6, 1.

22) Professio fidei verissime cooperatur operibus; nam qui fidem Christianam profitetur et eandem simul exprimit bonis operibus, ille verbo et facto simul testatur ac confirmat, se vere in Deum credere, non simulate, ac proinde vere etiam esse justificatum. Quemadmodum contra, qui fidem profitetur in Christum et tamen impie vivit, aut externam quidem vitam honestam ac laudabilem agit, non tamen profitetur fidem Christianam, de eo certo statuitur, justificatum non esse. Neque igitur sola professio verum Christianum arguit, neque sola externa bona opera, sed conjunctim et professionis veritatis et bonorum operum sinceritas. (B. Menzer, quoted by Hoepfner, *De Justificatione*, 1130.) — Walther von der Vogelweide held the same opinion when he sang: —

Swelch kristen kristentuomes giht,
an Worten unde an werken niht,
der ist wol half ein heiden.

Nu ist ab uns ir beider nôt:
das eine ist an' das ander tót.
Nu stürene uns got an beiden.

23) Jas. 2, 22b. In regard to *τελειοῦν* see John 17, 4; Acts 20, 24.

When we meet a ship on the ocean, we first see the sail, and then the hull becomes visible; in that way the vessel, to our view, becomes complete. So one hears the confession; but it is only when one sees the good works that faith becomes complete to the eye of man. Mere faith of the mouth is only half a faith, a sail without the hull of the ship.²⁴⁾ So, then, the faith of Abraham was made perfect before the eyes of all men by his act of obedience, "and the Scripture was [manifestly] fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." Philippi pertinently remarks on this point: The word of Scripture concerning the righteousness of faith of Abraham, this righteousness being as such invisible, was, until the time when it became visible by proof of works, so to speak, an unfulfilled prophecy. A statement is fulfilled when its content is confirmed by succeeding facts. Here we see that James and Paul are in perfect harmony. The justification of Abraham by faith, on which the whole structure of the Pauline doctrine rests, is also the basis of James's doctrine. The only difference is that James does not describe the procedure of Abraham's justification, but only the manner in which it authenticated itself by confession and works. Therefore Abraham was also "called a friend of God."²⁵⁾ He *was* a friend of God long before, as Heb. 11, 8. 9. 10. 16 shows, but he was *called* a friend of God from the time he offered his only son to God and the Angel of the Lord bore him the distinct and solemn testimony that he feared God.²⁶⁾ In general, that is God's order: first He adorns His children with the garment of Christ's righteousness, Is. 61, 10, then they glorify Him and do good works, Is. 51, 10;

24) Ex operibus fides consummata est, h. e., fidei illa professio per opera eidem consentanea coram hominibus demonstrata est, quod sit vera et viva fides, et sic in illo fine perfectionem suam adepta, quod scilicet hominibus vera esse cognita est. (John Gerhard, *Loci*, III, 474 B.) Please do not object that it is *we* who understand πίστις to mean one thing in this verse and another thing in the next one. It is not we who are doing this, but St. James. Try, if you will, to understand πίστις and πιστεύω throughout the whole chapter as referring to saving faith, and the result will be absolute nonsense [see chap. 2, 19], not to speak of the crass contradiction against all the rest of Scripture which would be artificially produced by this procedure.

25) Καὶ φίλος θεοῦ ἐκλήθη. Jas. 2, 23. "Friend of God" means both, *one who loves God* and *one who is loved by God*. 2 Chron. 20, 7; Is. 41, 8; Song of the Three Holy Children, v. 12 (A. V.).

26) By whom was he called "friend of God"? Among others by Isaiah, chap. 41, 8, and by the author of 2 Chron. 20, 7; Song of the Three Holy Children, v. 11.

62, 12, and finally they are perhaps also praised by the people, Is. 62, 7. "Ye see, then, how that by works man is justified and not by faith alone."²⁷⁾ Here no escape is possible;²⁸⁾ for James distinctly says that faith *and* works justify. Therefore he is either speaking of public justification, or he contradicts the whole Bible, first of all St. Paul. However, the entire connection of the chapter,²⁹⁾ especially the story of Abraham, shows that he is indeed speaking of public justification. For the clause under consideration is nothing else than a conclusion drawn from Gen. 22. Because *Abraham* was justified by the confession of his mouth *and* by his works, therefore all believers are justified in the same manner; for Abraham is the father of all them that believe.³⁰⁾ The apostle proceeds: "Likewise, was not Rahab, the harlot, justified by works when she had received the messengers and had sent them out another way?" Jas. 2, 25. The story of Rahab is recorded Josh. 2 and 6. According to Josh. 2, 11 she first confessed with her mouth that the God of Israel is the God in heaven above and in earth beneath; then she proved that her faith was genuine by saving the messengers. Josh. 2, 15. 16. 21. This was the basis of her public justification. For when Joshua had taken Jericho, he "said unto the two men that had spied out the country, Go into the harlot's house and bring out thence the woman and all that she hath. . . . And the young men that were spies went in and brought out Rahab and her father and her mother and all that she had; and they brought out all her kindred and left them without the camp of Israel. And they burned the city with fire and all that was therein. And Joshua saved Rahab, the harlot, and her father's house and all that she had . . . because she hid the messengers which Joshua sent to spy out Jericho." Josh. 6, 22.

27) Jas. 2, 24. 'Opāre is the indicative.

28) Also the phrase *fides per opera* will not help us to escape, for James plainly places both side by side: *fides et opera*.

29) Jas. 2, 14: *fides in ore*; vv. 15. 16: *fides in ore per exemplum amoris in ore convicta*; v. 18: *ostende!*; vv. 20—23: *exemplum Abrahæ*.

30) *Videtur, quoniam ex operibus justificatur homo, i. e., justus coram hominibus declaratur et non ex fide tantum, h. e., non ex nuda fidei professione. Opera sola sine fidei professione non justificant, h. e., vere fidelem Christianum arguunt, nec sola professio fidei sine operibus justificat sive justum et vere fidelem declarat, sed fidem et opera oportet esse conjuncta; verus enim Christianus is demum censendus, qui fidem in Christum publice profitetur ac operibus professioni illi consentaneis eandem demonstrat.* (John Gerhard, *Loci*, III, 475.)

23. 25. How is it possible, in the face of this story, to deny that James is speaking of public justification? Where in the text is it said that because of her good work Rahab received a more abundant measure of forgiveness? Only this is said, that because of her good work she was brought out of the city and spared *before the eyes of all Israel*. And therefore her case is a conclusive confirmation of James's thesis: It is not faith alone which justifies publicly, but faith *and* works. If Rahab had possessed nothing else than the confession: "Your God is the Lord of heaven and earth," Josh. 2, 11, Israel would never have declared her righteous. Her life was saved because she not only confessed (*said that* she had faith, Jas. 2, 14), but also saved the spies. James concludes his *discursus* on this subject with the words: "For as the body without the spirit³¹) is dead, so faith without works is dead also." Jas. 2, 26. If the body of a man is found in the forest, it is examined to see whether he breathes. If he breathes, he is alive; if he does not breathe, people say that a dead man was found. Just so with regard to faith. If the testimony of works is wanting, everybody judges that it is dead.³²) (To be continued.)

31) If one translated *πνεῦμα* in the text with *spirit*, then the following nonsense would be the result: Faith is the body, and works are the spirit operating through it; *i. e.*, works which by faith prove themselves to be active. Since, however, St. James cannot have said such nonsense, we go back to the original meaning of *πνεῦμα*, namely, *respiratio*. Compare, in the Septuagint version, Job 7, 15; Ezek. 27, 8; Hab. 2, 19; 1 Kings 17, 17; and the New Testament texts Luke 8, 54; Rev. 11, 11; 13, 15. — Quemadmodum corpus sine respiratione, quae est immediatus animae ἐνσωμάτων effectus ac certum vitae testimonium, est et iudicatur mortuum, eodem modo fides, *h. e.*, externa fidei professio, sine operibus est mortua et inane quoddam simulacrum, vita et motu destitutum. (John Gerhard, *Loci*, III, 475.)

32) Here it can be clearly seen that St. James indeed used the word *πίστις* *aequivoce*. The word *body* properly designates a living thing; when used in an improper sense, however, a corpse. The faith of the mouth is a *πίστις*, and yet it is not. If one wishes to refute the erroneous conception frequently attached to the word *πίστις*, he must necessarily make use of the conception in his argument. However, the apostle has brought order into the confusion, for he has shown that this [mouth] *πίστις* is no true [saving] *πίστις*; neither is the former, the [devil's] *πίστις*, a true [saving] *πίστις*. True faith is only to be found where there are good works.

The Troubles of the Interpolationists.

III.

The purpose of these lines is not to establish the Virgin Birth. That is established by the clear statements of Scripture in Luke 1, Matt. 1, Is. 7, 14, etc. Nor is it our chief purpose to disprove the theory that portions of Luke 1 are interpolations. That was effectually done in the first section of the first part of Dr. J. G. Machen's article on "The Integrity of the Lucan Narrative of the Annunciation." There the case, as to this point, might have rested. By the providence of God we have in Luke 1, 34. 35 an uncorrupted text. By the first law of textual criticism the case of the interpolationists is at once thrown out of court. The manuscripts yield them no evidence. Then why should Dr. Machen devote so many pages to the examination of this theory? It is done, though he does not state it in so many words, for the purpose of illustrating anew the truth that, when men set out to assail any doctrine and statement of Scripture, they are forced to abandon, sooner or later, in a more or less flagrant manner, clear thinking and logical reasoning. The theory of interpolation under discussion does not cause us any trouble. But it involves its advocates in serious difficulties. We take great pleasure in offering a final instalment of extracts from the article.

"So far we have been considering the arguments that have been advanced in favor of the interpolation theory. It is now time to consider a little more specifically the positive arguments that may be advanced against it. . . . The strongest indication of all, perhaps, is found in the total impression that the narrative makes. If we could imagine ourselves as reading this narrative for the first time and reading it without Luke 1, 34 f., it would seem disorganized and overwrought almost from beginning to end. The truth is that the child whose birth was prophesied by an angel and was greeted, when it came, by a choir of the heavenly host, is inconceivable as a mere child of earthly parents. . . .

"Some of the details in Luke 1 and 2 which presuppose the Virgin Birth are of a subsidiary kind. But their cumulative effect is very great. Thus it has been well observed that Mary's words of submission, Luke 1, 38, are without point if there has been no prophecy of the Virgin Birth in what precedes. These words are natural only if what has been promised involves shame as well as honor. And those who include v. 38 in the interpolation only heap difficulty upon difficulty; the whole scene is left hanging in the air.

Let v. 39 follow immediately upon v. 33 and see what effect is made. Again, there is no point in the praise of Mary's faith in v. 45 if Mary has not in what precedes given an expression to her faith. V. 45 presupposes v. 38 — and the stupendous miracle, the promise of which Mary had believed, with the acceptance by Mary of an experience that involved possible shame for her, and that was quite unique in the history of the human race. This praise of Mary's faith and the spirit of the narrative from beginning to end seem empty and jejune unless the reader has in mind the miracle which really forms the center of the whole. The account of Mary's visit to Elisabeth also constitutes a clear refutation of that form of the interpolation theory which includes in the interpolation vv. 36 and 37. Why did she go at all, and especially, why did she go in haste? Without vv. 36 f. the whole account of the visit is left hanging in the air. So vv. 36 f. must stay in. But they presuppose vv. 34 f. The narrative hangs together. The removal of the supposed interpolation throws all into confusion. . . . The account of Mary's visit to Elisabeth presupposes Luke 1, 34, 35, as Hilgenfeld has pointed out, in still another way. The conception is regarded as already having taken place, else Elisabeth's words in v. 42 seem overwrought. (Matt. 1, of course, puts the matter beyond any possible doubt, but our author is building his case on the Lucan narrative alone.) Then, if Mary is regarded as already married to Joseph, how is this hasty journey away from her husband to the home of a kinswoman to be explained? But if Luke 1, 34, 35 stands, it is the most natural thing in the world for the angel to suggest, and for Mary to carry out, a visit to her kinswoman, who also has passed through a wonderful, though, of course, far inferior, experience of God's grace. But if Luke 1, 34 f. is omitted, everything is at loose ends. Finally, what is said Luke 2, 51 seems without point if Jesus was born of Joseph and Mary by ordinary generation.

"But it is time to turn from such general considerations to an argument of a more specific kind. This argument is found in the remarkable parallelism that prevails between the account of the annunciation to Mary and that of the annunciation to Zacharias. This parallelism shows in the clearest possible way that the verses Luke 1, 34, 35 belong to the very innermost structure of the narrative. In both accounts we find 1) an appearance of the angel Gabriel, 2) fear on the part of the person to whom the annunciation is to be made, 3) reassurance by the angel and pronouncement of a promise, 4) a perplexed question by the recipient of the promise,

5) a grounding of the question in a causal clause, 6) reiteration of the promise with reference to something which in both cases is in the nature of a sign. The facts may best be indicated if we place the two sections in parallel columns. . . . But if vv. 34 and 35 were removed, this parallelism would be marred at the most important point. What, then, does the interpolation hypothesis involve? The supposition that an interpolator, desiring to insert an idea utterly foreign to the original narrative, has succeeded in inserting that idea in such a way as not only to refrain from marring the existent parallelism, but actually to fill up in the most beautiful fashion a parallelism which otherwise would have been incomplete! We should have to suppose that the original narrator, though he did not include the Virgin Birth, left a gap exactly suited to its inclusion. . . . It appears, therefore,—if we may use, for the moment, the language of textual criticism,—that ‘intrinsic probability’ and ‘transcriptional probability’ are here in admirable agreement. On the one hand, the verses Luke 1, 34. 35 are really in the closest harmony with the rest of the narrative; but on the other hand, that harmony is not of the obvious, superficial kind, that would appeal to an interpolator. Indeed the very difficulty that we found in the interpretation of Mary’s question in v. 34 may be turned into an argument, not for, but against, the interpolation theory. The difficulty is of a superficial kind, that would probably have been avoided by an interpolator; the underlying harmony is of a kind worthy only of such a writer as the original composer of Luke 1 and 2. . . . *Real* harmony with the rest of the narrative and *superficial* difficulty—these are the recognized marks of genuineness in any passage of an ancient work.”

According to Weinel and others only the four words “seeing I know not a man” constitute the interpolation, and the words of the angel in v. 35 point to an activity of the Holy Spirit securing the greatness and holiness of the son, without at all excluding the human agency in his conception. “Surely the minimizing interpretation which Weinel advocates for v. 35 is unnatural in the extreme. Why should it be said, ‘The Holy Ghost shall come upon thee,’ if the activity of the Spirit terminates upon the child in the womb rather than upon Mary? Why should not some expression like that in Luke 1, 15, ‘He shall be filled with the Holy Ghost,’ be used if the work of the Spirit in both cases is essentially the same? . . . A second objection to Weinel’s hypothesis is found in the parallelism with the annunciation to Zacharias to which attention has already been called.—Weinel’s hypothesis would force us

to suppose that the original narrator left a gap in the structure of one of his parallel accounts, and a gap so exceedingly convenient that when by the insertion of four words an interpolator introduced into the narrative a momentous new idea, the most beautiful symmetry of form was the result. . . . In the third place, Mary's question, in the shortened form to which Weinel's hypothesis reduces it: 'How shall this be?' seems to have no point; it is a meaningless interruption of the angel's speech. . . . The original narrator would at this point have suddenly descended to banality; and the beautiful naturalness and symmetry which now appears in the passage would be due, not to the author, but to an interpolator. . . . There is another objection that is perhaps even more serious still. It is found in the extraordinary restraint which Weinel's hypothesis is obliged to attribute to the supposed interpolator. An interpolator, we are asked to believe, desired to introduce into a Jewish Christian narrative a momentous idea, the idea of the Virgin Birth, which by hypothesis was foreign to the narrative. How does he go to work? Does he even mention it plainly? Not at all. — On the ordinary form of the interpolation hypothesis we were called upon to admire the extraordinary literary skill of the interpolator; . . . on Weinel's hypothesis it is the extraordinary restraint of the interpolator which affords ground for wonder. The surprising thing is that, if the interpolator was going to insert anything in the interest of the Virgin Birth, he did not insert far more. . . .

"What needs finally to be emphasized is that the *difference* between the two accounts (of the annunciation to Mary and of the annunciation to Zacharias) is at least as significant in establishing the original place of the Virgin Birth in Luke 1 and 2, as is the similarity. In fact, the very similarity finds its true meaning in the emphasis which it places upon the difference. One obvious difference, of course, is that the annunciation of the birth of John comes to the father of the child, while the annunciation of the birth of Jesus comes to the mother. What is the reason for this difference? Is the difference due merely to chance?" The author, talking to his opponents in the language of higher criticism, proceeds to point out that, if, on the one hand, the narrative is quite unhistorical, as Harnack claims, the legend lying back of it could not attribute such importance to the mother, giving her the central place instead of Joseph, unless she was regarded as a parent of the Child in some sense that did not apply to Joseph; that, if it regards the relation of Joseph to Jesus as being similar to that of Zacharias to John, it is puzzling that Joseph is not made the re-

cient of the angelic promise; and that, if, on the other hand, the narrator was bound by historical tradition actually coming from Mary, the prominence of Mary in the narrative remains significant. Are we to suppose that Mary attributed that prominence to herself without special reason? So, then, whether this narrative be treated as a purely human product, or whether it is treated as given by inspiration, both parties are confronted by this difference in the two accounts of the annunciations. What accounts for the difference? "The prominence of Mary as compared with Joseph, which is so strikingly contrasted with the prominence of Zacharias as compared with Elisabeth, clearly points to something specially significant in her relation to the promised child, something which Joseph did not share. In other words, it points to the supernatural conception, which is so plainly attested in Luke 1, 34. 35. The removal of these verses by the advocates of the interpolation theory has really deprived us of the key that unlocks the meaning of the narrative from beginning to end.

"There is, moreover, another way also in which the relation between the two accounts of annunciations presupposes the Virgin Birth. It is clearly the intention of the narrator to exhibit the greatness of Jesus in comparison with His forerunner John. But in the annunciation of the birth of John the manner of the birth is given special prominence. The child, it is said, is to be born of aged parents, and around this feature a large part of the narrative revolves. . . . Are we to suppose that it is the intention of the narrator that, while John was born of aged parents by a special dispensation of divine grace, Jesus was simply the child of Joseph and Mary? Vv. 36 and 37 surely provide the true key to the relation between the two accounts; the angel there points to the coming birth of John from an aged mother as an example of that omnipotence of God which is to be manifested in yet plainer fashion in the birth of Jesus. . . . A wonderful, if not plainly supernatural, conception in the case of John followed by a merely natural conception in the case of Jesus, which the interpolation hypothesis requires us to find, would have seemed to the composer of the narrative to involve a lamentable anticlimax. The entire structure of the narrative protests eloquently against any such thing. At this point an objection may possibly be raised. . . . If the author was ordering his material with such freedom as to exhibit the parallelism that we have discovered, must he not have been quite free from the

restraint which would have been imposed upon him by information concerning what actually happened to Zacharias and Mary? In other words, does not the artistic symmetry which we have discovered in the narrative militate against any acceptance of its historical trustworthiness? . . . In reply it may be said simply that our argument has not depended upon any particular view as to the way in which the symmetry upon which we have been insisting came into being. It would hold just as well if the author merely reproduced a symmetry which was inherent in the divine ordering of the facts, as it would if he himself constructed the symmetry by free invention. In either case the symmetry would be intentional in his narrative. Moreover, even in a thoroughly accurate narrative there is some possibility of such a selection and ordering of the material as shall bring certain features especially in view. . . . That parallelism, we think, was inherent in the facts; and the writer showed himself to be not merely an artist, but a true historian when he refrained from marring it. . . . In either case, however the parallelism came to be there, whether the narrative is historical or the product of free invention, it certainly, as a matter of fact, is there; and an interpolation theory which holds that it was originally defective at the decisive point is faced by the strongest kind of objections that literary criticism can ever afford.

“Our conclusion, then, is that the entire narrative in Luke 1 and 2 finds both its climax and its center in the virgin birth of Christ. . . . The account of the lesser wonder in the case of the forerunner, the delicate and yet significant way in which Mary is put forward instead of Joseph, the lofty key in which the whole narrative is pitched,—all this is incomprehensible without the supreme miracle of the supernatural conception in the virgin’s womb. The interpolation hypothesis, therefore, not merely fails of proof, but (as fully as can reasonably be expected in literary criticism) is positively disproved.”

These considerations will, of course, convert no man to the Christian faith. It serves, indeed, a good purpose to devote some little time to laying bare the pitiable weakness, before the forum of reason, of the position of the impugners of the Virgin Birth. But the basis of this doctrine is the simple statement of Scripture. We believe it because of what is written in Luke 1, Matt. 1, and Is. 7, 14. That is the inspired Word of God. Let a man read and ponder these simple statements, and one of two things will happen—he will either confess with the Christian Church: “Conceived of the

Holy Ghost, born of the Virgin Mary," or he will continue to go against God's Word, and then something worse than mere discomfiture before men will come upon him. Falling on this stone, he shall be broken, and the stone falling upon him will grind him to powder. E.

THE THEOLOGICAL OBSERVER.

Lutheran Convention in New Zealand.—The annual convention of the Evangelical Lutheran Concordia Conference of New Zealand was held at Marton from February 3 to 6. As reported by the *Australian Lutheran*, the convention was preceded by a pastoral conference, which began on January 30. The doctrinal discussion centered in the study of Rom. 9. After the discussion final arrangements were made for the publication of the new New Zealand Lutheran church-paper *Fidei Defensor*, which is intended largely for mission purposes in the cities. A large part of the time was devoted also to the discussion of the question of religious instruction in state schools. Pastors were advised to avail themselves of the so-called Nelson System, under which ministers of religion may secure permission from the Education Board to utilize the school building and several half hours a week of the regular school hours for giving children religious instruction. At the same time, however, they were warned against unionistic practises. Since the need of more frequent pastoral conferences was keenly felt, a system of circulars had been inaugurated at the last meeting as a substitute for more frequent conferences, which the high boat and bus rates made impossible. The new system requires that the president circulate comments and anything that it is necessary for the pastoral conference to deal with and that the pastors reply to the circulars and at the same time circulate their replies.

On Sunday, February 3, the annual mission-festival was held at Marton, in which numerous worshipers from the neighboring congregations of Calcombe and Rongotea took part. The synodical mission-festival was combined with the jubilee of the first publication of Luther's Catechism. In his discourse, Pastor Altus referred to the Catechism as a convenient jewel-case containing the choicest and most important of God's gems. Additional services were held in the afternoon, in which Pastors Bruhn and Heidrich spoke on the origin and the permanency of the Catechism.

The synodical sessions began on February 4. Much attention was given to the missionary work in New Zealand. The progress made in this work is slow, but, nevertheless, satisfactory. A doctrinal essay read by Pastor Noffke on the subject "Can a Person Reborn Again Fall from Grace and be Lost?" was listened to with much interest and afterwards discussed with much vigor. The church was well filled for the occasion, large numbers of laymen attending the

sessions. Pastor Altus was reelected president; the secretary of the New Zealand Convention is Pastor H. Bruhn. May the Lord bless the work of our brethren in New Zealand to the glory of His name!

MUELLER.

Ohio Synod to Take Over Telugu Mission-Field. — Dr. C. V. Sheatsley, president of the Board of Foreign Missions of the Joint Synod of Ohio, is reported to have been commissioned to go to Europe this summer to negotiate with the Hermannsburg Missionary Society of Germany for the permanent transfer to the Joint Synod of the Telugu mission-field in India, which the Joint Synod has served since the war. The first American missionaries entered the field in 1920, at the request of the director of the Hermannsburg Mission, and, with the consent and approval of the India government, took over the remaining eight stations, thereby becoming responsible for the work in the entire field. In that year Dr. Sheatsley spent six months on the Telugu field, rendering effective aid in the formation of the Indian Conference of the Joint Synod of Ohio. During 1928 baptized converts exceeded 1,000. Efforts are made to increase the number of competent Indian mission-workers, and it is planned to raise \$50,000 to unite the various secondary schools at a centrally located place. At Renagunta a general hospital is nearing completion. Other institutions maintained are: A leper asylum, a medical dispensary, an orphans' home for boys, a home for old widows, a department for orphan girls, and a lace-school.

MUELLER.

A Problem in Modern Theology. — Modern theology, Lutheran and non-Lutheran, teaches that not every record of the Bible, but only certain portions of it are the Word of God and come to us with divine authority. Dr. J. A. W. Haas puts it this way: "What the theologian calls the Word of God, namely, the spiritual content of the Bible, is an authority of freedom." (*What Ought I to Believe*, p. 30.) The problem then is: How is the Word of God in the Bible to be separated from the fallible human words in the Bible? Scripture itself does not make the selection. Neither through italics nor by means of foot-notes does it indicate whether a certain passage bears the divine or the human character. Who, then, is to make the selection? May I do it? Will the rest of the Christians be bound by my selection? I have no right to ask them to do so. They have the right to make their own selection. Then, there will eventuate as many kinds of Christianities as there are Christians. It is certainly a serious problem. Moreover, the selection I make will not only fail to meet with the approval of my fellow-Christians, but will never get my own lasting consent. I will continually be revising the list drawn up by me. Evidently a court of last resort is needed.

Here is the solution of the difficulty offered by modern theology. Lic. Dr. Stier (Breslau-Lutheran): "Holy Scripture is 'the Word of God' inasmuch and so far as it is the record mediating the divine revelation of salvation (Luther: God's Word is 'what deals with Christ')." Is Gen. 3, 15 God's Word? That depends upon whether this passage "deals with Christ." Who shall decide this question?

The decision cannot be left to an individual. Dr. Stier is well aware of that. "We must here finally consider the following. It is very possible, and, indeed, it very frequently happens, that, when this standard, 'what deals with Christ,' is applied to Holy Scripture, very different results are obtained. On the strength of this test a certain passage will look like God's Word to one more than to another. Indeed, this very thing may happen, that one and the same individual Christian will along these lines obtain at different times different results. So it is clear that the test, 'what deals with Christ,' as far as and as long as applied by an individual Christian, cannot produce an absolutely binding result as to how much of Scripture is the 'Word of God.' The results obtained on these lines can only be individualistic and subjective." Who, then, may here speak with authority? "The test, 'what deals with Christ,' can yield objective and absolutely binding results only when applied by the entire body of the believers. Here we must leave the matter rest: whatever in Scripture has proved itself, by this test, to be God's Word and in whatever degree it has thus proved itself, that much is, in that degree, God's Word." (*Freikirche*, 53, pp. 76. 91.) The decision is to be rendered by Christendom as a body.

C. H. Dodd, professor of exegesis at Oxford, is also ready to submit his case to this authority. In the general introduction by the editors of the series containing his book *The Authority of the Bible*, this principle is set down (p. VII): "Nor do we mean by 'experience' anything less than the whole experience of the human race so far as it has shared in the Christian consciousness. As Mazzini finely said, 'Tradition and conscience are the two wings given to the human soul to reach the truth.'" H. Wheeler Robinson subscribes to the same principle. In fact, he is one of the editors who enunciated it. However, in his book, of the same series, *The Christian Experience of the Holy Spirit*, he gives warning: "In the last resort there can be no authority over the spirits God has created but that of the Father of spirits. No Church or man, no prophet or apostle, can write a final and absolute testimonial to God; all they can do is to give us an introduction to Him. When we know Him as He is known in religious experience, He commands our allegiance simply by being what He is and doing what He does." (p. 176.) At present we are concerned with Dr. Robinson's declaration that it is not the Bible itself, but "experience" which counts, the "consciousness" of Christendom. And this is the problem to be solved by modern theology, How is the referendum of all believers of all times to be obtained? They are to vote on the question, let us say, of whether Gen. 3, 15 "deals with Christ." Who is to receive the ballots? And in case there is no unanimous decision, shall the majority rule? Or is the vote of the theologians—in case that should be unanimous—to be decisive? And must we wait till the last man has changed his vote for the last time? It will not be an easy matter to get the opinion of all Christendom. And if we got it in some way, two more difficulties will emerge. In the first place, some of us are not at all ready to receive a "Word of God" which is such only to a certain degree. In the second place,

Dr. Robinson has declared at the outset that "no Church," no body of men, can write a final and absolute testimonial to God. The problem is how to get the opponents of the new court to submit to it and how to get its friends to submit to it. E.

The Bible IS the Word of God.—In connection with the foregoing item, we take pleasure in quoting the *Presbyterian*, a staunchly conservative journal, which has some good remarks on this important topic. In an editorial which appeared in the issue of April 18, it says of the respective advocates of the two statements in question: "Whereas, according to the one, the reader finds the Word of God in the Bible only as he is able, with more or less uncertainty, to discriminate between what is the Word of God and what is something other than the Word of God, according to the other, the reader gets into immediate contact with God Himself, speaking directly to his mind and heart, because whatever stands written in the Bible is for him a Word of God and, as such, possessed of divine authority." Concerning the attempt of liberal theologians to show that Christ held their view of the Scriptures, the editorial says: "It is altogether certain, and as a rule admitted by all schools of critics, that Christ dealt with the Scriptures of the Old Testament as the very Word of God. This being the case, it would seem clear that we cannot reject this view without saying in effect that Christ Himself was mistaken as to the true nature of Scripture. Can we look upon Him as our Lord and God and yet suppose that He erred in His conception of Scripture? Is it possible to escape the dilemma—either Jesus' view was the true one, and we may kneel in His presence, or His view was a mistaken one, in which case He cannot be regarded as our absolute Guide?" This constitutes an unanswerable argument for the position that the Bible not merely contains, but is the Word of God. A.

Fundamentalist Convention.—The twelfth convention of the World's Christian Fundamental Association was held in Indianapolis, Ind., from May 26 to June 2. In his announcement of the convention, Dr. W. B. Riley, president of the association, as reported by the *Lutheran Church Herald*, said: "There is not the least indication on the ecclesiastical horizon, of confederacy or even compromise. Modernism becomes more unbiblical and more antichristian daily, while Fundamentalism refuses to be budged from its belief in the inspiration of the Scriptures and the deity and redemptive work of Jesus Christ."

With regard to the *problems* that faced the convention, he said: "There are many leaders in the Fundamentalist organization who believe that the division between Fundamentalism and Liberalism cannot be longer delayed, that, in fact, it has already taken place and the time has come to recognize the same and even to emphasize it, since there is no hope whatever of healing the breach."

Dr. Riley also voiced his opinion on the *problem of union*. He said: "Since the denominations have split down the center of Liberalism, it is the function of Fundamentalism to unite the Fundamentalists of every denomination in one world-wide organization; in fact, that has been the objective of the Fundamentalist movement from

the beginning. At first there was some hope that we might save the denominations and turn them back to the former faith. That hope is so attenuated now that few entertain it, and in the union of all Fundamentalists is the prospect of the future." MUELLER.

Theological Counterfeiting.—"It is a deplorable fact that within the Christian Church, as outwardly constituted, the statement 'I believe in Christ' actually does not say much, because these words are made to convey totally different meanings." (*Christliche Dogmatik*, II, 503.) Faith is made to mean its very opposite. While St. Paul teaches that we are justified and saved "by faith, without the deeds of the Law," Modernism, following the lead of the Roman Catholic, Pelagian, theology, makes salvation by faith mean salvation through the deeds of the Law. It commits a double crime. It offers salvation by works. And in order to insure reception of its teaching, it labels it "salvation by faith," offering its pewter for pure gold. This double crime is committed by Harry F. Ward, professor of Christian Ethics, Union Theological Seminary, New York. And the *Western Christian Advocate* becomes *particeps criminis* by circulating the counterfeit in its issue of January 10, 1929. The article is entitled: "The Function of Faith in the Modern World." The faith it describes has absolutely nothing in common with the Christian faith. It is described thus: "Jesus told His followers to fear not men, who could only destroy the body, but to fear Him who had the power to cast both body and soul into hell, that is, He bade them believe and act upon the immortality and invincibility of God and the soul. He took the long look, made the leap of faith, and demonstrated that men could not kill Him. To-day we glibly say that history has demonstrated that He was right, and then we refuse to follow the same course in our own affairs—so we have no victory. . . . The creative scientist is emphatically a man of faith. He has faith enough to believe that a certain thing can be discovered, faith enough to act upon his belief by testing out his guesses in a series of experiments until presently his faith is justified by its works. It is one of the startling paradoxes of the modern situation that in the last century there has been very much more faith exhibited in the laboratories of science in dealing with the physical universe than in the laboratories of religion in dealing with human beings. . . . That is one reason why Jesus is such a permanently revolutionary force in human society. He believes in the possibilities of all men, the worst and the lowest. His faith was in the infinite worth of the downmost man. Therefore, wherever He touches life it moves upward. . . . Are we, then, to overcome the world and to transform its organization merely by faith in each other without any faith in God? But how much was Jesus' faith in man tied in with His faith in God? He believed not simply in man, but that man could become godlike, with a sublime, indestructible faith. Because the God whom He reveals is an ethical Being, whose nature is righteousness and love, His belief in the possibility of man becoming godlike is, then, a belief in the possibility of God to manifest Himself in human living. Here is the mystery and the power of the incarnation. To doubt the capacity of man to become godlike, to doubt

the possibility of eliminating the war system and the profit system from human organization—what is it but to doubt God, to deny Him, to frustrate Him, to make His realization in human life impossible?" The concluding paragraph reads: "In the trenches during the Great War, just before going over the top for the last time, Donald Hankey wrote in his notebook, 'Faith is betting your life there is a God.' That is it; risking your life on the belief that God and the universe are with you in the search for righteousness, justice, truth, and love. With all reverence, may we not also say that there is a sense in which God risks His life upon us? This human process into which there has gone and is still going His exhaustless energy, is capable of one of two outcomes—it may continue to develop in all godlikeness, or it may destroy itself in unutterable greed and bestial conflict. And God leaves the issue to us. If, then, we have as much faith in Him as He has in us, together we may continually release the creative capacity that will everlastingly make a new world by making human beings more like God." According to this teaching, the publican should not have prayed: "God be merciful to me a sinner," but rather: God, help me to realize my infinite worth! According to this teaching, Article IX of the Methodist Articles of Religion is all wrong: "We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine and very full of comfort." The "faith" of Professor Ward and of the *Advocate* is counterfeit.

E.

The Pope and Religious Liberty.—About half a year ago the Pope was quoted to have lauded our country in these terms: "What a glorious country is America! There you have liberty of conscience. If one wishes to be a Catholic, he can be a Catholic; if one wishes to be a Protestant, he can be a Protestant; if one wishes to be a Jew, he can be a Jew. Would to God it were the same in every country!" The *Presbyterian* offers some apt comments on these intriguing words of the Pope. It says: "He must be a very poorly informed and very easily deceived person who is misled by such words as these from such a source. Liberty is the one thing that Rome is ever demanding for itself where it is weak and in the minority and that it is ever refusing to others where it is strong and in the majority. . . . One of its leaders said, in autocratic *pronunciamento* on this subject, 'Wherever power is in the hands of others, the Roman Catholic Church demands recognition and equality, because it ought to have them. Wherever it is in power, it refuses these to others, because no one has a right to them but the one Holy Church.' . . . One great element of danger arises from such deceptive and plausible expressions as the one quoted in this article from the Pope of Rome. If he admires religious liberty, let him show it by seeing that it is granted in countries which he controls. He is flatteringly trying to make the ignorant ones think that he wishes it. He wishes it for himself and his own organization alone. If he had the power to do so, he would clamp down the irons on Protestantism as effectually and as rigidly as in the days of the Inquisition. Let us not forget it."

A.

Concerning Freemasonry.—The *Lutherischer Herold* submits recently published figures on the strength of Freemasonry in the world which our readers will find interesting. It is estimated that the number of Freemasons throughout the world is 4,400,000. North and South America show the largest percentage in this respect, namely, 18,882 lodges and a total membership of more than 3,500,000. In England there are said to be 322,000 Freemasons; in Ireland, 50,000; in Scotland, 90,000. In continental Europe, if we except France, there are approximately 2,000 lodges, with 210,000 members. Freemasonry does not present a solid front at present, because ever since the war the leading German Grand Lodges refuse to have any official connection with the Grand Lodges of other countries, nor do they take part in international Masonic meetings of a private nature either. A.

Protest against "National Origins" Clause.—The religious press has voiced considerable protest against the so-called origins plan of immigration, which, while purporting to bring about a just distribution of the quotas to the various nations, manifestly discriminates against Germany, the Scandinavian countries, and the Irish Free State. The "National Origins" plan would allow 153,714 yearly as against the present of 164,647, which amounts to a very slight difference in totals. However, the total for England, Scotland, Wales, and Northern Ireland would be increased from 34,007 to 64,721, while the quotas from the Irish Free State would be reduced from 28,567 to 17,853. Germany would be cut from 51,227 to 25,957; Sweden from 9,561 to 3,314; Norway from 6,453 to 2,377; Denmark from 2,789 to 1,181. The *Lutheran Church Herald* says: "The fixing of the new quotas according to national origins is entirely arbitrary, ignoring the law. The propaganda to put this over, contrary to the law and the facts in the case, has been sponsored by men resorting to the cheapest kind of appeal to Ku Klux chauvinism and fraudulent endorsement claims." MUELLER.

An Attack on Princeton Seminary.—It is well known that Modernistic Presbyterians have been attacking the Princeton Seminary, which is known for its conservative attitude. Of late an attempt has been made, not only to discredit its doctrinal position, but likewise the methods of teaching employed there. A young man who for a while studied there has given this description of the methods according to which he and his fellow-students had to work: "In the upper classes of Princeton University and in the Graduate School of Princeton he was expected to do a certain amount of research work and to approach his studies in a scholarly, scientific way. In the Theological Seminary, in one class, a professor expected him to take exact notes, to memorize these notes, and to recite them the next day. Another professor assigned so many pages of a book to be read and studied and recited on each session. Certain topics were tabued. Other angles of the subject were not permitted to be fairly discussed and other philosophies and doctrines not presented fairly and fully, but attacked bitterly, without scientific or scholarly study. There was no research work. It is supposed to be a graduate seminary, but this

lad thought he had returned to a junior high school. At least the methods used were junior high school methods. Finding the seminary neither scientific nor scholarly in its approach and discovering the harsh contrast between the methods of the Theological Seminary and the modern university graduate school, he left the ministry in order to be more scholarly in his approach to life." We suppose that this is a grossly exaggerated picture, and one would be doing Princeton Seminary an injustice if any importance were attributed to it. A.

A Sign of the Impending End. — The daily papers of late speak of an enormous disaster which in 1908 overtook an area in Siberia one hundred miles square. It consisted of the bombardment of this territory by meteors, which, when coming in contact with the earth, wrought terrific havoc. An expedition led by Prof. Leonide Kulik, so the *Commonweal* observes, has made a study of the damage caused by the meteors. The comment of this journal deserves being quoted. "It must be confessed that little could be done to ward off so terrific a bombardment. Even confidence in 'the future progress of the race' would, in all likelihood, be of no avail. Doubtless such cataclysms are exceedingly rare, though mankind seems to have conserved vague memories of some of them. Most popular impressions of the world's end stress some such collision between stellar masses. Just how the *finale* will come, however, matters very little. Come it must; and so, if humanity has been assigned no goal of the spirit, its petty meanderings here below would be futile indeed." We are here reminded of Luke 21, with its prediction of signs in the sun and in the moon and in the stars heralding the approaching dissolution of the universe. A.

Glimpses from the Editor's Window.

A German religious journal reports that in Norway a Luther society (*Lutherbund*) has been formed, which endeavors to strengthen the position of Lutheranism with the Norwegian people and to bring about a more thorough understanding and appreciation of the things the Lutheran Church offers and stands for. Power to this organization!

At the beginning of April the papers reported that Dr. Adolph Deissmann, professor at the University of Berlin, had arrived in America and was intending to make a lecture-tour through various parts of our country. While a brilliant writer and teacher, Dr. Deissmann is a confirmed Liberal.

Touching cooperation in the conduct of interdenominational schools of religion connected with universities, the executive board of the U. L. C. recently adopted some good paragraphs, one of which reads: "Cooperation in the conduct of such schools of religion is contrary to our Lutheran traditions, involves us in situations over which we have no control, and jeopardizes Lutheran unity." The unionistic character of the teaching in such schools should have been pointed to also.

According to the *Watchman-Examiner*, Dr. J. C. Massee resigned the pastorate of the Tremont Temple, Boston, to enter evangelistic work. During the seven years of his pastorate at Tremont Temple he is said to have received into the church 2,489 members, and more than one million dollars have been raised in free-will offerings.

Dr. Gerald Birney Smith, professor of Christian Theology in the Divinity School of the University of Chicago, died at Dayton, O., on April 4. He had been a member of the faculty of the University of Chicago since 1892. His many books on theology showed that he was a full-fledged Modernist.

What is the matter with present-day literature? Robert M. Gay, lecturer at Harvard, says of the books of contemporary authors: "They may be astonishingly clever, but that is just what is the matter with them; they are the products of the head rather than of the heart, of knowing men, rather than of believing men. Contemporary critics are telling us that we shall have no more great literature until mankind regains some faith in the supernatural and in the nobility of man. Until some such faith is found, our fiction is doomed to an ever-increasing meanness, ugliness, and disillusionment." One word tells the tale—materialism.

We note with satisfaction that, when the answers to a recent theological questionnaire, consisting of fifty-six questions, were tabulated, it was found that, as *Time* reports, within the denominations the Lutherans had greatest unity and agreed on 44 out of the 56 answers. Next most united were the Episcopalians, who agreed on 25 answers. The least united were the Methodists. . . . Methodists agreed on only 11 of the 56 questions. Too bad Lutheran agreement was not of the one-hundred-per-cent. kind!

The *Lutheran Standard* of April 6 reports: "Gettysburg College, Gettysburg, Pa., expects to complete the construction of its new library building in time for dedication during commencement week in June. The building, erected at a cost of \$75,000, of brick, granite, and cast-stone trim, will be known as the M. Emma Weber Memorial Library. Dr. H. H. Weber, of York, Pa., former General Secretary of the Board of Home Missions and Church Extension of the United Lutheran Church in America, subscribed the funds as a memorial to his wife. The new building will have a capacity of one hundred thousand volumes."

The *Sendbote* informs its readers that there are at present about 350,000 Roman Catholic priests on this globe, almost 110,000 of whom are engaged in mission-work. Many of these missionary-priests are natives of Asiatic or African countries. This vast army is superintended by a staff in Rome to which, among other dignitaries, thirty cardinals belong. On account of the news supplied by the great number of missionaries scattered throughout the world, the office of this commission in Rome is a gigantic information bureau in the service of the Pope.

In the *Christliche Apologete* a statement of Reimarus, the author of the infamous *Wolfenbuettler Fragmente*, is quoted, in which this bitter enemy of the revealed Gospel endeavors to ridicule the claims of universality made by the Christian religion. Reimarus asserted that Christianity could never attain to the position of a universal religion because the Bible, its sacred book, would never be translated into as many as five hundred languages. The *Christliche Apologete* points out that the Bible, either in its entirety or parts of it, has by this time been rendered into 830 languages. For the sake of comparison the same paper remarks that Homer has been translated into about thirty and Shakespeare into about thirty-five tongues.

A.

BOOK REVIEW.

Word-Pictures of Bible Events. Nos. 4 and 5 (First and Second Samuel; First Chronicles; Psalms). By *Wm. Moenkemoeller*, Department of Bible History and Greek, Concordia College, St. Paul, Minn. 70 cts.; cloth-bound, \$1.25. Order from Concordia Publishing House, St. Louis, Mo.

Professor Moenkemoeller here continues his masterly exposition of the Holy Scriptures, a work for which he, thanks to his long career as minister and as instructor in Bible History, is very well equipped. The reader finds here narrative, interpretation, and application. The historical allu-

sions are explained, and difficulties are cleared up. To cite an example for the latter category, the author, in speaking of the lists of the Cherethites and Pelethites, as incorporated in 2 Sam. and 1 Chron., says: "That a few names are different in the two accounts may be due to the fact that the lists were made up at different periods, while changes through death or otherwise had occurred in the mean time." This is a simple and plausible explanation, for which a devout Bible reader will be thankful. To aid those who use his *Word-Pictures*, Professor Moenkemoeller has compiled a topical index, which sells at 25 cts., and *Guide-lines for Study*, which cost 6 cts. each for the first three numbers and 10 cts. for Nos. 4 and 5.

A.

Pruefet die Geister, oder: Was ist der Unterschied zwischen "Missouri" und "Riogrando"? 32 pages.

This bold little pamphlet created quite a stir among the pastors of the Riogrando Synod in Brazil, who voiced their protest against the fearless witness of the truth even in German periodicals. Their indignation is understood when one considers its contents. Without animosity, but nevertheless with great earnestness and candor, it discusses the vital difference between confessional Lutheranism and the flabby, indifferentistic, and syncretistic doctrinal position of the "Evangelicals" in South America. At the same time it is a brilliant defense of confessional Lutheranism as represented by our Missouri Synod brethren, whose fine work the Lord is blessing bountifully. The pamphlet is intended for distribution among the German immigrants in South America. Its chapters are: *Geschichtliches, Gemeindegruendung, Bekenntnis, Tatsaechliche Lehrstellung, Einzelne Lehren, Praxis*. Besides these chapters the pamphlet contains also an introductory statement, which explains the reason why the pamphlet is placed in the hands of the reader, and a conclusion, in which an appeal is made to the conscience of the Christian to decide for truth against error. We recommend the pamphlet to our pastors for distribution among their members.

MUELLER.

What Ought I to Believe? A Moral Test. By John A. W. Haas, president of Muhlenberg College. 1929. 75 cts. (The United Lutheran Publication House, Philadelphia, Pa.)

Since all Scripture is profitable for instruction in righteousness, all Biblical truths being productive of godliness; since therefore no teaching can be true which is productive of immorality, an apologetic which contrasts the unethical implications of false teachings and the godly results of Christianity serves a good purpose. It is to the point when our author, pointing out the ethical worth of the truths of the Bible, for example, declares: "The substitutional theory of atonement is set aside as being morally defective. But . . . if the result of His redemption had the effect of making men morally lax, the opposition to His sacrifice for us might be sustained; but His sacrifice for sin imparts to us the inspiration of a new, righteous life," etc. "If our wrongs are forgiven, will we not easily sin again, knowing that forgiveness has been established and is always readily available? . . . The result of forgiveness is also a forgiving attitude toward our fellow-men. . . . It is the Christ-life in the believers that moves them to live at their best, inspired by the fact He loved them

and gave Himself for them." It is to the point when, discussing various philosophical systems, with which he is thoroughly familiar, the author declares: "Such ideas of God [as held by the Absolutists] are subversive of ethical principles in the individual and common life." Or this: "There is no better psychology than that of the story of the first sin in Genesis, chap. 3. It leaves no room for the materialistic, behavioristic psychology of to-day, which animalizes man." And this: "No real moral progress is secured through legalism." But while apologetics serves a good purpose, the material it offers can never be made the basis of our faith. To believe a thing, not because it is revealed in Scripture, but because of its excellent moral effect and its agreement with the demand of one's moral nature, is a form of rationalizing. Compare in this connection the following statements: "If we conceive of God as our Father in this sense, we ought to believe in Him; for He is our highest moral asset." What is true, creation or evolution, or creation through evolution? Dr. Haas does not ask Scripture, but arrives at his faith in this wise: "When we ask what these alternatives imply for the ethical demand, we may suggest the solution of creation through evolution, which we must carefully define and limit, so that we may not lose the moral import of creation." Again: "A sane morality has cast aside this immoral idea [of the Calvinistic predestination and reprobation] and given us a better God [italics our own] and a real Christ, who actually, and not pretensively, dies to save all men." Or this: "The only real promise [of future hope] lies in the claim of our total personality to its fullest right and largest unfoldment." Another thing: If the moral test is to take the place of the plain declaration of Scripture, theology will be handed over to the erratic rule of subjectivism. According to what standards will the conflict between the moral sense of the contraveners of the vicarious satisfaction and that of its advocates be decided? Scripture being ruled out as the final judge, to what will both parties appeal? Finally, he who sets up his moral sense as his infallible guide is bound to depart, more or less, from the doctrines of Scripture. Dr. Haas indignantly rejects the doctrine of verbal inspiration. "The early position of Protestant doctrine put an infallible Bible over against an infallible organization. It is supposed that the original manuscripts of the books of the Bible were without error in every detail. No one ever saw or can prove such an infallible set of books; but their existence is made an article of faith. . . . The claims of a mechanically infallible Bible, verbally perfect, do not hold in the light of the facts. . . . What the theologian calls the Word of God, namely, the spiritual content of the Bible, is an authority of freedom. It is not dependent upon a prior acceptance of an infallible record or any doctrine of inspiration." On the so-called moral test which he applies he feels that the doctrine of verbal inspiration must be discarded. He says: "The claims of a mechanically infallible Bible, verbally perfect, do not hold in the light of the facts. But facts cannot be set aside without injury to truth and damage to moral sincerity when they are clearly recognized. . . . Infallibility is not a prior, formal endorsement that comes with a compulsion, but a deduction which we draw out of the fulness of experience in our individual life and in the history of the Church. With this approach to infallibility in the authority of divine truth we do no injury to our moral freedom. We come to sense such infallible authority

as free beings and feel the claim of divine truth, however humanly mediated, as an obligation that has not been thrust upon us, but which we have grown to accept." Again, why does the author, while "it is necessary to allow this personal, ethical God to be the real Originator of the universe and man," still "find it necessary to make evolution the method of creation below man"? For this reason: "In an almost mechanical manner God is supposed [by the absolute creationists] to have carried on His creative work. He is a constantly interfering God. Is this estimate worthy of God? Does it really exalt Him ethically? Is He not made after the image of a human artificer? Truth requires that we should rather observe how God operates in nature than to conjecture how, from our idea of His might, He ought to create. We shall not serve the best religious interest by any such procedure." What becomes of Scripture here? — The following statements, among others, are also out of place in a Lutheran publication: "The whole difficulty lies in the question of divine self-limitation of which a personal God is capable. If God controls His own nature and being through His own power, incarnation is not impossible." "The deity of Jesus was not a possession thrown into the scale of suffering and sacrifice to give them value." (*Luther*: "We Christians must know that, if God is not also in the balance and gives the weight, we sink to the bottom with our scale." *Trigl.*, p. 1029.) E.

The Epistles of John. Their Meaning and Message. By *Walter T. Conner, A. M., Th. D., D. D.* \$1.75. (Fleming H. Revell Co., New York.)
Order from Concordia Publishing House, St. Louis, Mo.

This practical exposition of the epistles of St. John by Dr. Conner, professor of Systematic Theology at the Southwestern Baptist Theological Seminary, has many points to commend it. The writer is a conservative theologian, who loves the Savior and has found refuge in the vicarious atonement. In simple, chaste language the grand ideas found in John's epistles are dwelt on, made outstanding, emphatic, and their significance for us is brought out. Here and there a Lutheran reader will withhold approval or find the presentation inadequate. The difficult passage 1 John 5, 16 the writer explains thus: (p. 185): "In case we are convinced that he (that is, the Christian brother) is sinning a sin unto death, we cannot pray with definite assurance. The apostle may mean to leave us the option of praying for such a brother, but we cannot have any definite assurance that our petition will be granted." I myself prefer to understand St. John as saying that, when a brother sins unconsciously, involuntarily, we may simply pray to God to cover up this sin; but when the brother sins consciously, the case is different. Such a sin is a sin unto death, destroying faith. When such a sin is committed, our prayer should not be that God will simply cover up this sin, but that He will lead the erring brother to repentance. — As a sample of the style and theology of Dr. Conner I quote a passage from p. 52 f., dealing with 1 John 2, 1, 2: "John evidently writes on the assumption that something more than misconception on man's part blocks man's way to God. Fundamentally the difficulty is moral. It lies in the relation of man as a sinner to God as holy. God is Love; that is evidenced in His sending His Son to save man. He is a Father; that is evidenced by His willingness to forgive. But He is a holy Father, and

this creates a moral difficulty that must be taken care of before God can forgive and save. This difficulty is taken care of in His atoning work. Taking care of this difficulty is the thing that constitutes Christ the Propitiation for our sins." A.

We Believe in Immortality. Affirmations by One Hundred Men and Women. Edited by *Sydney Strong*. 1929. \$1.50. (Coward-McCann, New York.)

The list of contributors to this symposium on the immortality of the soul is made up of theologians and philosophers, scientists and poets, statesmen and educators, Christians and Jews. It contains the names of P. Ainslie, C. F. Aked, Roger W. Babson, S. P. Cadman, Arthur Capper, H. E. Fosdick, John Grier Hibben, N. D. Hillis, D. S. Jordan, Helen Keller, Rachel Lindsay, Edwin Markham, R. A. Millikan, D. A. Poling, C. M. Sheldon, Stephen S. Wise, etc. The matter offered is mostly of an apologetic nature, dealing with the metaphysical, ethical, religious arguments, quoting the testimony of Socrates, Plato, etc., and pointing out the confirmation given by science. Some few contributors stress the Scriptural proof, as when J. Stanley Durkee states: "6. The arguments of St. Paul. Those great words of his in his letter to the Corinthian church will ever abide like Gibaltars of truth. 7. The word of Jesus Christ, our Friend and Master; He said: 'I am the Resurrection and the Life'; 'Let not your heart be troubled'; 'I go to prepare a place for you.' I believe in my personal immortality as truly as I believe in my present existence. There are some things I know through experience [?], that I cannot know through logic." But even these contributors fail to point to the real basis of the Christian faith in immortality, to the expiatory work of Jesus Christ, the Redeemer. The dominant note is the Jewish opinion of self-righteousness. It is fitting that in this connection Julian Morgenstern, of the Hebrew Union College, should be quoted: "There must be a divine reward for those who have fulfilled life's purpose." Some believe in it on evolutionistic grounds; some attempt to prove it by Swedenborg and present-day Spiritualism. The resurrection of the body is mentioned in only a few instances. There is a pretty general agreement that "we cannot *demonstrate* immortality" (Fosdick), and George W. Coleman "admits that honest reasoning is able to draw quite contrary conclusions." We will admit this much, that, if the discussion is carried on along philosophical lines, neither side will convince the other. However, like all apologetics, this book can serve a good purpose. It will give the blatant materialists and pseudoscientists who insist that science and philosophy leave no room for personal immortality a moment's pause. But they will not hold silence for long. Clarence Darrow will have an answer ready when Elbert Russell of Duke University argues thus: "My real reason for believing in personal immortality is that it meets a need in my own life which nothing else can meet. The needs of this life require the expectation of another after death." Darrow will insist, whether his reasoning be honest or not, that his own personal needs do not require the expectation of another life, as little as the needs of the beast require it. So, after all, the discussion has reached a satisfactory conclusion—the materialist has put himself where he belongs. E.

The Letters to the Seven Churches. By *Rev. J. Gibson Inkster, B. A., D. D.*, Toronto, Can. 75 cts. (The Christian Alliance Publishing Co., 260 W. 44th St., New York.)

In these sermons, written with warmth and here and there displaying eloquence, the author takes the view that the seven letters in Rev. 2 and 3 are intended to picture the various periods of church history. He says (p. 14): "These letters have also a prophetic message; *i. e.*, we have in these letters in bold and brief outline, a history of the seven periods of the Church in this age—the history of the dawn, development, and doom of Christendom." While it is true that some other theologians hold the same view, I do not find that any proof can be brought for it. The key-note of the addresses seems to be indicated in these words: "Thou hast left thy first love"—this is the sin of the saints. This is the failing of the Fundamentalists. This is the heresy of the heart, by far the worst kind of heresy." It ought to have been stated in this connection that love is the fruit of faith and that, if love is absent, this is due to the absence of faith. The author is himself a Fundamentalist, and that he by no means wishes to condone erroneous teaching is clear from this paragraph (p. 33): "The Church to-day must purge herself of false teaching. This purifying process cannot be done from the outside. The evil is inside, the sin is within the camp, and the cleansing must begin, continue, and be carried through by the Church, till all error and false teaching are put out. Creed and conduct are so closely wedded together and so vitally related that to tolerate false teaching means before long to tolerate immoral practises." To such testimony we wish a full measure of success. A.

Seeing the Future. By *Christabel Pankhurst*. 328 pages, 5×7¾. \$2.50. (Harper & Brothers, Publishers.)

Miss Christabel Pankhurst is a daughter of the famous British suffragette Emmeline Pankhurst and was herself prominently identified with the movement. Formerly a radical in religion, Miss Pankhurst was converted during the World War, if our memory serves us right. With almost virile force of style she treats the subject of Eschatology in this book. Well-schooled in argument and apparently well acquainted with modern science, the author defends the thesis that present-day events in the world of politics and invention point to the early return of Jesus Christ. Her position is that the fulfilment of the signs of the end places religion upon "visible, tangible, extrinsic evidence, as surely as any of the sciences" (p. 245). Miss Pankhurst is not a date-setter, but seems to harbor a mild form of Chiliasm. There are some good reflections on Evolution and Modernism. G.

The Rising Tide. A Novel Dealing with the Spread of Bolshevism and Atheism throughout America. By *Elizabeth Knauss*. 248 pages. \$1.75. (Christian Alliance Publishing Company, New York.)

The rising tide, which forms the real subject of this Christian romance, is the flood of atheism and bolshevism which is sweeping over the whole world, largely from Russia. The author writes: "The Youth Movement, the Junior Atheist Association, Modernism in the churches, and kindred

evils can all be traced to the real source, to Communism, granting, of course, that at the root of all evil is *sin*. It is very essential for every intelligent Christian to be correctly informed." In presenting the atheistic menace, the writer endeavors to be accurate and reliable, avoiding every manner of distorting the facts. "Every statement made throughout the book . . . is well founded and can be proved to be true." The book is one for thoughtful and interested people and attracts more by its subject than by its story interest. The reviewer does not subscribe to every statement made by the author.

MUELLER.

The Cosmic Ray in Literature. By *Lewis Thurber Guild*. 245 pages. \$2.00. (Cokesbury Press, Nashville, Tenn.) Order from Concordia Publishing House, St. Louis, Mo.

The author has borrowed his title in part from the famous discovery of Professor Milliken called the cosmic ray, which is so powerful as to penetrate many feet of lead. The writer himself interprets what he means by cosmic ray when he says: "God's love is the eternal cosmic ray, penetrating every depth and working in creative power in every life" (p. 245). With this sublime subject in mind, he analyzes and discusses specimens of masterpieces of literature, as, for example, Jean Valjean (in Hugo's *Les Miserables*), the tragedy of a dazzling soul; Hamlet, the tragedy of inability; Macbeth, the tragedy of the short cut; Othello, the tragedy of an exploited soul; King Lear, the tragedy of parenthood; *The Raven*, the tragedy of youth and the wrong; Gomer, the tragedy of the broken home, Nos. 1 and 2. With regard to the purpose of these interpretations the author tells us that they were written "to strengthen faith and to make God real." Their nature is therefore apologetic; they should call back our erring generation from the destructive maelstrom of materialism and atheism to a realization of the love of God and the sublimity of the life with which Christ has enriched the world. They voice therefore a mighty appeal to earnest souls dissatisfied with the superficiality of present-day agnostic and evolutionistic tendencies. The reader will find the interpretations gripping and instructive, full of spiritual intensity, which often rises to the dramatic. Crime, vice, and sin are castigated with the hatred they deserve, while the virtues of love, forgiveness, honesty, and unselfishness are depicted with rare skill and charm. The masterpieces of literature are such because they are wrapped up with problems which affect the highest welfare of humanity. While thus these interpretations teach great lessons, they are not preachy, but point out the great truths of moral nobility by simple demonstration of their effectiveness in life. Serviceable as such teaching is, it can nevertheless not replace the Bible. God's Book, inspired by the Holy Ghost, shows the curse of sin, the need of redemption, and the way to blessedness in a unique manner. Its sublime Gospel-message, inculcated in all its truth and purity, is the healing balm which the world, engulfed in sin, needs first and last. For it there is no substitute.

MUELLER.

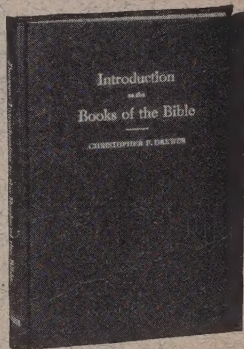
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